

IN THE RELIGIOUS WORLD

What Church Folk Are Thinking About and Doing

CHANGING A BILLION MINDS.

The International Sunday School Lesson for April 10 is "Freely Ye Received, Freely Give." Matt. 9:35; 10: 15, 40-42.

By WILLIAM T. ELLIS.

This is a timely lesson. It will be studied with especial zeal by the more than twenty million members of the Sunday school the world around, because of the widespread quickening of interest in foreign missions. The story, the sending of the twelve, marks the beginning of the modern movement for world-evangelization. Even now, as then, the immensity and ultimate reaches of the project were not fully understood.

Glibly we repeat the teacher's familiar words, "The harvest is great." But we do not comprehend. Stated in present day, untechnical language this means that the minds of a billion persons must be changed. No Caesar or Alexander or Napoleon ever essayed any task one-thousandth part as stupendous. This billion persons comprise two-thirds of the human race; the other third being nominally Christian—Greek Catholic, Roman Catholic, Protestant, Nestorian, Coptic, Armenian, etc.

Unable to comprehend a billion, we must seek for some partial analogy which we can grasp. Consider the intensity, the cost and the methods, of the recent British elections, designed to alter the opinions of a few millions of men upon merely political issues. Increase the importance of the issue a thousand fold, and the number of persons needed to swell the population of the British Isles up to the requisite thousand million and we have some faint perception of what is involved in the task first given to the twelve by Jesus.

The Evil of the Epigram.

The cock-sureness of the modern westerner makes him ready to accept jauntily any task without waiting to discover its magnitude. Jesus saw that "The harvest is great"—how great, he alone knew. Men who think in terms of villages or cities or States, when moved by impassioned missionary oratory (especially when they have shared a banquet with several hundred other men), do not hesitate, airy, to undertake "the evangelization of the world in this generation." They have no conception at all of what is involved. Eloquence, epigrams, word-pictures, subtle flattery, have moved their emotions; consequently, in their ignorance, they assume that a few more dollars, and a modicum of their excellent brain-power, will do the task. The watchword of the Laymen's Movement is, "We can do it, and we will."

The evil of epigrams is that they usually are not more than half true. Frankly, it is beyond the might and millions of the massed men of Christendom to win the world for Christ. That is a spiritual enterprise, chiefly dependent upon spiritual means. So the great leader's first instruction was, "Pray ye the Lord of the harvest." The self-confident church of today should boast less and think more; devote less time to posing and parading over missions, and more to praying. A better form of the self-confident motto, "We can do it, and we will" is "We can do it, if we will." Better yet is the word of divine wisdom, "Not by might nor by power, but my Spirit, saith the Lord of hosts." Only in that mood dare the church confront a world with its teeming myriads and millions, which is so much vaster than most imaginative of us comprehends.

The Compassionate Heart.

The immediate cause for the sending out of the twelve, as for all missions, was compassion for the crowd. Only great hearts have this quality. Jesus possessed it supremely. The nearer men approach to God-likeness, the more capable they become of loving the world. It is Christianity that has studied world maps, and made the pioneer peoples; only heathen become hermit nations. Love for mankind in the mass, expressed by the service of the individual, is a distinctively Christian trait. Only Christianity preaches a world-gospel.

The record says that when Jesus "saw the multitude, he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd." An old manuscript, says Dr. James I. Vance, renders the passage, "He saw them as sheep with fleece torn off, bleeding and unable to rise up." This eye for the needs of mankind, this tender shepherd heart, is one of the marks of the Lord Jesus. It should characterize all who minister in His name. There have been noble illustrations of it in certain pastors of down-town churches. They have seen their old parishioners moving away, and an alien population coming in; but they have not been stampeded into seeking better posts for themselves. Instead, their compassion for the multitude has only burned the brighter. In all kinds of people they have discerned the sheep whom the Good Shepherd loves.

A Man's Great Work.

When a man is appointed town

postmaster or gets another government position, or is promoted in business, his friends throng him with congratulations. When a man or a woman goes forth as a missionary it is in some places the usage for the family to expect condolences. The greatest honor is to be called to the greatest service; and supreme service is spiritual. They help mankind best who help it to become its noblest. There was held in Bridgeport, Conn., a few days ago the celebration of the nineteenth birthday anniversary of Fanny Crosby, who is only a homely little blind woman, of unpretentious domestic ways; but who has written hundreds of songs that have uplifted the hearts of millions of Christians, all around the world. Her touch has been felt by thousands who never heard of Mr. Rockefeller, Mr. Carnegie, Mr. Roosevelt or Mr. Taft.

These twelve men whom Jesus appointed as his representatives to carry the good news, were all but one commonplace Galileans, and that one, from orthodox Judea, was the traitor, Judas. Now, because they linked their lives to the spiritual mission of Jesus, they are immortal names, honored by hundreds of millions. Let us tabulate them:

Simon Peter.
Andrew,
James,
John,
Philip,
Bartholomew,
Thomas,
Matthew,
James, son of Alphaeus.
Thaddeus,
Simon the Zealot,
Judas Iscariot.

Forever, these rude men, mostly fishermen, typify the greatness which comes by identification with a great cause. They undertook to exalt the Good News, and, lo, the Good News exalted them. There is this New Testament warrant for the belief that the new devotion for the cause of missions, on the part of the laity of today, is going to lift these men into a loftier, broader, nobler life, above the meanness and sordidness and self-centeredness of the old engrossment in business.

The Business of Gospel Line.

All of life have become more complex since the twelve went forth without purse or scrip. Missions is now an intricate business and a special science. It is also a recognized profession. While this is to a degree necessary, there is always the peril of too much machinery and too many accessories. While some missionaries have erred on the side of trying to live too meanly, like the natives, others have erred in building too big homes for themselves, and too expensive equipment for their work. The idea that the missionary must "impress" the native by his state, wealth and power is entirely fallacious.

The "business" note is heard too much in modern missionary meetings. Money is over-stressed, and made too often the measure of success. This task is not a business task primarily. The peril of professional and perfunctory boardism always besets it. The churches should be resolute in dealing summarily with any mission board of society into which nepotism or ecclesiastical politics has put clerically-minded secretaries, intent chiefly on their own reputation, dignity and authority. The professional promoter of missions is always susceptible of the danger of forgetting the field in its vicinity, and of being influenced by considerations less impersonal and altruistic.

A great missionary—one aflame with that loving compassion for human beings which differentiates his Master from all other teachers—is of more value than a merely mechanical institution. Mission schools are necessary, mission hospitals are necessary, and mission presses are necessary—but before all these, and above them all, stands the man or woman afire with desire to tell the story. A young Philadelphian, of good family, is living and laboring up in the northwest Provinces of India as a religious teacher—a sort of mendicant friar—and his poverty, humility and self-forgetting helpfulness win an entrance for the Message into the hearts of natives who have given no hearing to the more conventional forms of missions. The nearer the work is kept to the apostolic method, the greater its success. For, after all and after all, it is not by the cunning of the twentieth century devices that the world is to be won to Christ, but by what Paul called "the foolishness of preaching."

Seven Sentence Sermons.

The days come and go like muffled figures sent from a distant friendly part, but they say nothing, and if we do not use the gifts they bring, they carry them as silently away.—Emerson.

That day is best wherein we give
A thought to others' sorrows
Forgetting self, we learn to live,
And blessings born of kindly deeds
Make golden our tomorrow.

—Rose H. Thorpe.

Know we not that ye are the temples of God, and that such temples can be built only on the common stones that lie about us?—C. C. Everett.

When God comes to man, man looks around for his neighbor.—George MacDonald.

Duty, be it a small matter or a

great, is duty still, and it is only they who do their duty in everyday and trivial matters who fulfill it on great occasions.—Charles Kingsley.

With God, go over the sea;
Without Him, not over the threshold.
—Anon.

Let the very humblest man know that he may one day have it in his power to help the very strongest man he has ever known.—Joseph Parker.

COTTON

"Cotton, under the natural laws of supply and demand, is bound to go considerably higher within a few days," said James Muir, of the British Cotton Spinners' Association, to the New York News Bureau. "I base this belief upon a tour of the last six weeks through the cotton belt, and upon conversation with the best informed shipping merchants at the cotton ports. I have purposely avoided cotton bulls and bears and the cotton factors who are always playing the stock market end of the cotton 'game' for their own hands every time. The prosaic fact about raw cotton is that the world is trying to make 11,000,000 bales of American cotton do all the work of 14,000,000 bales. The result is that all consumers of American cotton are short of the product, and know that prices must go higher."

"Of the so-called visible supply of cotton in Liverpool and Manchester, 65 per cent was long ago sold to British cotton spinners, and the daily demands are making it disappear like snow under an April sun. Of the 100,000 bales of cotton said to be in New York and nearby North Atlantic ports, a good deal is sold to European spinners. Stocks in the South are nothing like so large as are reported by the speculative interests that since last August have backed the wrong horse in the cotton race. The hope of European spinners is that the new crop in America will run to 14,000,000 bales. But this is out of the question, as year by year a very large acreage that was once wholly planted for cotton in the South is turned into cereals and fruits for the vast markets of the Northern and Western States."

"The refrigerator cars and the very fast freight trains used by the railroads that serve the South and the North and West have played the mischief with the cotton belt, inasmuch as there is almost twice as much per acre for the Southern farmer in raising early fruits and vegetables for the Northern and Western markets than there is in raising cotton. I told the president of the Southern Railroad and of the Illinois Central system a few days ago that their very fast freight trains that take Southern vegetables into Northern and Western markets at faster speed than passenger trains averaged a few years ago, had resulted in taking out of cotton culture at least 178 times the area of Manhattan Island. In parts of South Carolina where a few years ago I bought cotton throughout eight counties, most of the farmers do not plant any cotton; they are all in the truck farming business and all getting big profits from early asparagus, peas, spring beans, berries, tomatoes, lettuce and cabbages. One little town in South Carolina which ten years ago shipped nothing but cotton, will send to market this season not less than 175 car loads of early fruits and vegetables that will pay \$5.00 net profit to

Kings Business College

Learn Bookkeeping, Shorthand, Typewriting and English. Our graduates in demand. Get the proof. Send for Handsome Catalogue.

Address

KING'S BUSINESS COLLEGE

RALEIGH, N. C., or
CHARLOTTE, N. C.

where \$1.00 would come from cotton—even at the present high prices for cotton. Talk about the railroads of America hurting the farmers! By "racious," they are making the American farmers the most cock and richest class in the world."

LILESVILLE REBUILDING.

Merchants Erecting Temporary Business Houses—Will Build Brick Stores Soon As Possible.

Lilesville, N. C., April 1.—The most of the merchants who lost their places of business by fire are erecting temporary structures in which to do business. As soon as possible brick stores will be built.

Mr. E. P. Liles started Tuesday to building a rough frame house on one of his lots.

Kerr and Wall's drug store and Mr. Joe Clark's general store are now located in the old Sandy Liles building. This building, which happened not to be in the path of the fire, has been divided into two rooms.

The Bank of Lilesville has its quarters in the guard house. The bank building will be rebuilt as soon as the material can be gotten on the ground.

Mr. H. J. Wall will rebuild his brick block at once.

Postmaster A. P. Liles is now keeping the postoffice at his residence.

Mr. T. A. Horne has opened up in the cotton house near the depot.

Capt. S. T. Usher and Messrs. J. A. Dabbs and W. T. Knotts will probably not go back into business, we learn.

Ach! Himel!

Robbie ran into the sewing room and cried:

"Oh, mamma, there's a man in the nursery kissing Fraulein."

Mamma dropped her sewing and rushed for the stairway.

"April fool!" said Robbie, gleefully. "It's only papa."—Everybody's Magazine.



A GREAT DISCOVERY.

CURED with vegetable remedies; removes all symptoms of dropsy in 8 to 20 days; 30 to 60 days effect permanent cure. Trial treatment furnished free to every sufferer; nothing fairer. For circulars and testimonials and free trial

treatment write Dr. H. H. Green's Sons, Box V, Atlanta, Ga.

EVERY FARMER SHOULD READ



AND THE

Weekly News and Observer

ONLY \$1.00 THE YEAR

FOR BOTH OF THESE PAPERS

Send in Your Subscription Today

50c

For Six Months

30c

For Three Months

Address

SUBSCRIPTION DEPARTMENT, FARMER & MECHANIC,
RALEIGH, N. C.